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REV. COLIN DEW JAMES,

A Pioneer Methodist Preacher of Early Illinois.

[A Biographical Sketch with Reminiscences by his son,
EDMUND JANES JAMES, President of the University
of Illinois.]

Rev. Colin Dew James was one of the early pioneer preachers of Illinois, a younger contemporary of and worker with Jesse Walker, Peter Cartwright, John Dew, S. H. Thompson, Jonathan Stamper, George Rutledge, John S. Barger, W. D. R. Trotter, J. C. Finley, Peter Akers, Hooper Crews, and the men of their generation, and an elder brother and counsel to men like Hiram Buck, J. L. Crane, J. C. Rucker, W. S. Prentice, and so forth. These men and the like of them founded and developed the Methodist Episcopal Church in the State of Illinois.

Colin Dew James was an active member, with a brief interruption, of the Illinois Conference of the Methodist Episcopal Church for a period of thirty-eight years, from 1834 to 1872, continuing in a superannuate relation to the same conference to his death in 1888 at 80 years of age. When he entered the Conference it included the entire State of Illinois and portions of Indiana. When he passed away the State had been divided into four conferences—Southern Illinois, Illinois, Central Illinois, and Rock River—but Reverend James remained with the Illinois Conference, the parent stock, from the beginning of his ministry to the end. He served in widely separated portions of the State, the region extending from Jo Daviess County and Rock Island County in the extreme northwest corner of the State, and Cook County in the northeast, down through Vermilion and Edgar Counties in the middle-eastern portion to St. Clair and Washington in the southwestern part of the State. He was appointed at one time to work at Eugene on the upper Wabash, just beyond the Illinois line at another was sent to



COLIN DEW JAMES AND HIS WIFE, AMANDA K. CASAD, 1856.

Grafton on the lower Mississippi. He was stationed during his term of service in sixteen different counties of the State. He was presiding elder—the highest administrative officer of the church next to bishop—for eight yearly terms, was delegate to the General Conference of the church at Boston in 1852, was trustee and member of the visiting board of Georgetown Academy, McKendree College, Illinois Wesleyan University, and the Woman's College at Jacksonville, for which latter he was financial agent in a very critical period of its history and is generally regarded as one of the numerous saviors of the institution; for like many other weak and struggling colleges the Woman's College was in a continual process of being saved, as crisis after crisis occurred in its development. He was builder and renovator of many churches of his denomination, was agent of the church at Normal, Illinois, and raised most of the money for the erection of the older portion of the fine church now in that city. He set the example of calling on the whole church to assist in the support of churches at educational centers, such as Normal had become, where there were several hundred students but where the local membership of the church was not financially able to provide the necessary church facilities. A lover of his family, his church, and his country, he was a leader in all valuable enterprises of the Methodist Church in southern and central Illinois, a good preacher, an excellent administrator of church matters, not only in the local churches but in the church in general, an ardent friend of education, lower and higher, church and secular, a wise and valued counsellor in affairs of private or public import, a public-spirited citizen, a cheerful giver; he died lamented not only by his family and friends and the church of his choice, but also by the many communities in which he had lived and which had been made better by his presence and his work. His benefit to a community did not lie merely in his active participation in matters of public interest, though he never failed in this duty, but above all, by his simple, straight-forward, and blameless life—an example of the good citizen in every aspect of his relationship to individuals, to the family, and to the community.

He was born in Randolph County, Virginia (now West Virginia) near Beverly, January 15, 1808, and died at the

residence of his daughter, Cornelia Hawk, Bonita, Kansas, January 30, 1888.

A brief account of his life as that of a typical Methodist circuit rider of the early days will throw some light on the kind of men and the kind of activities by which the foundations of the commonwealth were laid.

Little is known of his remote ancestry. His father, Rev. William B. James, was an inhabitant of Hampshire County, Virginia, in the last decade of the eighteenth century, where he bought land on New Creek of one Thomas Noble, October 19, 1796. He removed with his wife, Elizabeth, to Randolph County, Virginia, shortly after, where he sold this same land to John Feater, November 1, 1799, while a resident of Randolph County, his wife joining in the deed. He was at this time already a Methodist preacher, local or traveling, for he received in January, 1797, according to a record at Romney, West Virginia, a permit from the County Court of Hampshire County to solemnize marriages according to the form of the Methodist Episcopal Church.

According to the traditions of the family, William B. James was born in Westmoreland County, Virginia, where his father, a recent immigrant from Wales, had settled, about 1750. He is reputed to have had three sons—Thomas, Isaac, and William B. Thomas remained in eastern Virginia, Isaac went to North Carolina or Tennessee, William B. became a physician and local preacher in the Methodist Church, removing later to Hampshire County. He was born in 1769; married about 1797 to Elizabeth Duling, who was born about 1782; and died of the cholera in June, 1826, at Vicksburg, Mississippi, while on a trip to New Orleans.

Isaac James seems to have later gone to Hampshire County also, as one Isaac James living in Hampshire County applied for a revolutionary pension October 28, 1833, being 75 years of age. He received it on the ground of service as a private in the Virginia troops. A part of the time he served under Captain Spencer Kirkpatrick and Colonel Thomas Gaskin. He enlisted from Northumberland County, Virginia, from which Westmoreland County had been cut off. He was born in Northumberland County March 16, 1758.

Elizabeth Duling, first wife of William B. James, was the daughter of William Duling who was born in England April 27, 1748, and died at New Creek in Hampshire County, Virginia, November 4, 1839. His first wife was a Campbell and a descendant of Sir Colin Campbell. His second wife was a Marsh. He is thought to have come to Hampshire County, Virginia, from Caroline County sometime before 1798. It is not known where in England he was born. The name is a very uncommon one. It occurs, however, in Devonshire. There is a will of one John Duling of Crediton, Devon, yeoman, recorded in the probate registry in Exeter, Devonshire, England, dated July, 1761. In the list of Devon wills there is a statement that in 1691 letters of administration were granted on the estate of William Dewling of Tiverton. In the visitation of the County of Devon for the year 1620, edited by F. T. Colby, it is noted under the head of Newcourt genealogy that J. Newcourt married Elizabeth Duling, daughter of Nicholas Duling of Heanton Pounchard. Heanton Pounchard is a hamlet near the north bank of the River Taw in Devon about three or four miles west of Barnstaple and two or three miles from the coast. It is near Braunton, a station on the Great Western Railway.

As I have not been able to find this name in other parts of England, I think the Dulings must have come from Devon where there were several families of that name, long settled in that region, worthy and sturdy farmer stock, describing themselves as yeomen. William Duling had six children by his first wife and five by his second. Elizabeth was his third child by his first marriage.

William B. James and his wife Elizabeth Duling lived in Randolph County, Virginia, from about 1797 or 1798 to about 1811. They had ten children, of whom seven were born in Randolph County, including Colin Dew, the subject of this sketch. About 1811 they removed to Jefferson County, Ohio, and after three or four years they moved again to Mansfield, Ohio, in 1814 or 1815, where they lived until the death of Elizabeth Duling James in 1818. William B. James was married a second time March 2, 1820, to Mary Waston, and shortly after moved to Butler County, Ohio, then to Richmond, Indiana, and finally to Helt's Prairie, on the Wabash

in Vermilion County, Indiana, near what is now the village of Summit. This last move occurred probably in the year 1822 or 1823. He died, as said above, while on a trip to New Orleans to dispose of a flat boat loaded with corn.

William B. James bought land in Mansfield, Ohio, on August 19, 1815. He resided at the corner of Third and Water Streets, now called Adams Street, in a log cabin which he erected and which was still standing in good condition in 1895, though clapboarded over. In 1895 it bore the number 99 East Third Street. He dug here on this lot the first well in Mansfield, and in this cabin he probably preached the first sermon in Mansfield. The tradition is that the frame of the first Methodist Episcopal Church in Mansfield, erected largely through his efforts, was raised the day of the birth of his youngest daughter, Mary Ann, March 4, 1817. He was active in laying out the town of Mifflinsburg or Petersburg, near Mansfield, and seems to have been an alert, wide-awake specimen of the American pioneer, restless and progressive, for in about thirty years he had lived in Westmoreland, Hampshire, and Randolph Counties in Virginia; in Jefferson, Richland, and Butler counties in Ohio; and Wayne and Vermilion counties in Indiana; practicing his profession of farmer, preacher, and physician with marked success.

After he settled at Summit Grove, Helt's Prairie, he was active in starting a Methodist center, grouped as usual about a class meeting. He was a frequent attendant at camp meetings and participated in the religious exercises of the same. He was described by one who knew him at that time as a "tall, straight man and an excellent preacher."

Colin Dew James was about 14 years of age when his father settled at Helt's Prairie, which was to be his home for some time. His education had been that which an average boy of that period would get from continued moving about through a sparsely settled country under pioneer conditions—little schooling and that of an inferior character. He told me of one teacher, named Timberlick, who, true to his name, "licked" the boys unmercifully with a weapon which resembled a club much more than a switch, and who was in the habit of getting so drunk in the course of the day that he was maudlin by the time for school to close and oftentimes

fell from his chair before he actually dismissed the pupils. This man seems to have made the deepest impression on my father of all his teachers—perhaps by the aid of his club.

My father remembered well the trip over the mountains from Randolph County, Virginia, where he was born, to Jefferson County, Ohio. There were no wagon roads over the hills and consequently no wagon could be used. Everything was either loaded on horses or carried on the back of the pioneer. Young Colin was put into a basket slung on one side of a horse, and his sister in a corresponding one on the other side to balance him; and thus they trekked out of the dark and steep valleys and canyons of the Virginia highlands into the open and sunny hill country of eastern Ohio.

After the style of the country, he had already become a valuable member of the producing force of the family before his father died in 1826, when he was 18 years of age. In certain respects his education corresponded to the ideals which some of our best pedagogues are arguing for to-day. In fact, he was a product to a large extent of a system which resembled in some respects the famous school of Doctor Squiers of Dotheboys Hall, who, you will remember, had already described and applied some of the most advanced principles of modern pedagogy. "Winder, w-i-n-d-e-r,—go and wash the winder." This was the principle underlying Squiers and it was the principle which found a practical application in the lives of pioneer boys. If they were not utterly thriftless, as many of them were, if they desired to come along and amount to something, they found it necessary to qualify in a number of different occupations. The young Colin had all the advantage which comes from being bound out to a trade at an early day, except that he did not have the advantage of very great skill on the part of his teachers, though to make up for that he had to get training in a number of different vocations. He became a skillful artisan. He was tailor for his family, shoemaker, plow maker, hoe handle maker. By the time he was a man grown and could set up for himself he had become, if not a jack-of-all-trades, at any rate a fairly efficient workman at a few, and in addition to all he was considered a competent young farmer.

All this skill and trained ability became of vital importance to him in the career of a Methodist preacher, upon

which he was destined to enter. The life itself gave him full information as to the life of the people among whom he was to work. His marked skill in helping himself do whatever had to be done in the life of the members of a growing community attracted the attention and commanded the respect of his parishioners, while the fact that he could do all these things made it unnecessary for him to employ a tailor or shoemaker or plow maker, and thus he saved the wages that would otherwise have gone to skilled artisans. He could shoe his own horses, for example, if a shoe came off, and when his various appointments failed to pay him the small sum which they were assessed for by the authorities of the church, he was still able, like St. Paul at his tent making, to earn his own living. He was as nearly independent of the ordinary exigencies of human life as a man could well be, and all this made him the kind of man who was destined to have large influence among the people who built this commonwealth.

I remember distinctly that during the darkest days of the Civil War, when prices were so high and provisions and materials so scarce, it was a great comfort for us youngsters who were continually wearing out our shoes that father, by a few skillful stitches, could save the boots that might otherwise have been hopelessly full of holes.

Perhaps as the result of the loss of his father, Colin Dew James' attention was turned about this time toward religion in a very serious way. He was converted at a camp meeting near Paris, Illinois in 1827, the year after he lost his father, and from that time his attention was drawn more and more powerfully in the direction of the ministry. A Methodist class meeting had been started in the local school house of Helt's Prairie in the spring of 1828, and among its members were Edmund James and wife, and Colin James, and John James and wife. With increasing seriousness Colin prepared himself by study and participation in religious work, so far as the necessity of earning a living from the rather hard soil of Vermilion County permitted him to do so, until finally at the age of 26, in 1834, he applied for permission to enter the Illinois Conference of the Methodist Episcopal Church as a travelling preacher. He was admitted

October 1, 1834, at the Conference held at Mount Carmel, Bishop Roberts presiding. He was assigned to the Rock Island mission, Galena district, where he was continued for the year 1835-6. He was assigned for the year 1836-7 to Plattsville, Galena district, and 1837-8 to Apple River in the same district. In September 1838 he was appointed to Paris, Illinois. The distance from the place of the Conference meeting in Mt. Carmel on the lower Wabash, to Rock Island on the Mississippi, was over 250 miles. There was no way to reach his assignment except by a boat down the Wabash and up the Mississippi or by horseback across the state. The latter method was chosen, for my father was a great lover of a good horse and found a real companionship with the animal as he rode across the lonely prairies and through the forests, along the streams. Providing himself with a "pair of saddle bags and leggins," with a book or two prescribed in the course of conference studies which he would be expected to learn during his first year of service, he started off on his first long trip in the service of the church.

He represented in his activity, in his attitude toward and outlook upon life, the typical circuit rider. The Bible, of course, was his chief book, his guide, his friend, his solace, his first work on theology. He was not only a preacher. He was also an agent, a book agent for the publications of the Methodist Book Concern, and after he had once fairly gotten to work, he made it a principle to get a few good books even if they were only three or four, which he could leave around with the families whom he visited and pick up again as he visited them in his regular round at intervals of four or eight or twelve weeks. He performed the functions in this way of a circulating library, and when he could he sold the book to the family that had been interested in it, and thus he was an agent for good literature. Where families were unable to afford it and he could rake up "two bits" he would leave a bible or testament of his own purchase. He took an active part in the theological debates in which the people of that early time were much interested. He could make a great argument in favor of free will and free grace, could refute Calvinism at all the strategic points, and lay solid and true the foundations of a sound Arminian theology. His theo-

logical library consisted chiefly, next to the Bible, of treatises on predestination and on baptism, and its proper mode, such as Campbell and Rice's debate on the Correct Mode of Baptism; Bledsoe's Theodicy, Wesley's Entire Works, Adam Clark's Commentary on the Bible, etc., etc. By a diligent study of these and similar books he was always ready to participate in the kind of theological arguments which interested so greatly the pioneer mind.

He never lost sight, however, of the fact that after all to the Methodist preacher theology was a secondary matter. His fundamental purpose was to save the souls of the men and women with whom he came in contact, was to alter not their theological beliefs but their mode of life, and so he utilized to the best of his ability the various forms of evangelization known and approved by the circuit riders of this great State. He held revivals, conducted camp meeting services, followed up the people upon whose minds and hearts he seemed to have made impressions, and when he passed out of the active work there were few men in the great State of Illinois who could look back upon a larger or more satisfactory group of converted and reclaimed and regenerated men and women than he. And this was his great pride and great cause for satisfaction and thankfulness, that he had been of use in helping to pluck some wandering feet out of the miry clay and put them upon the solid rock.

It was a strenuous and toilsome life he led in the four years he was on mission work in the Galena district. There was hardly a lonely cabin on the prairie or along the edge of the streams in northwestern Illinois to which he was not a welcome visitor, and to which he did not bring solace and comfort and inspiration.

He had worked there under the supervision and direction of Hooper Crews and Alfred Brunson and Bartholomew Weed as presiding elders, and he found in them strong supporters of his general policy. He labored to stimulate an interest in education wherever he went, and he got out of this life for himself a training in all those qualities and habits of mind and body which were to prove useful to him when he was returned to the more settled portion of the State.

It was doubtless due to Hooper Crews who had been his presiding elder in the Galena district during his first year of service there that he was now sent to Paris in September, 1838. He was returned again to Paris in 1842 and 1843, after serving one year at Eugene, one year on Georgetown circuit, and one year in Shelbyville. He had thus spent four years in the extreme northwestern part of the State, from 1834 to 1838; he then spent four years, from 1838 to 1842, in the southeastern portion of the State, centering about Paris and Shelbyville; he was then sent, in 1843 to the Jerseyville district, living at Grafton, over on the Mississippi River, where he remained two years. Having thus served for ten years at settled stations or on circuits, he was made presiding elder at the age of 37, and was appointed to the Sparta district, where he remained for three years, living at Nashville during the period, 1845-48. For two years, 1848-49, he was presiding elder of the Lebanon district, residing at Lebanon; and for one year, 1850, of the Alton district, living at Edwardsville; and then for two years, 1851 and 1852, presiding elder of the Bloomington district, where, as a man of mature years, he made as a delegate to the General Conference of the Church at Boston in 1852 his first long trip out of the territory of Illinois. He served thus as presiding elder for eight years. For the next nine years, from 1853 to 1861, he was appointed to positions in and about Jacksonville, Illinois; for two years, from 1853 to 1854, to the east charge of Jacksonville; 1855 at Winchester; 1856 and 1857 on the Jacksonville circuit; 1858 at Greenfield; 1859 and 1860 at Island Grove; 1861-62 the agent of the Female College at Jacksonville.

In September, 1862, he was returned to the Bloomington district, in charge of Oldtown circuit for two years, 1862 and 1863, and then in succession for one year each, beginning in 1864, at Heyworth, Normal, Atlanta, McLean, and Shirley; was then for two years a superannuate, and finally closed his active conference career as the agent for the Normal church in 1871.

It will thus be seen how, generally speaking, the so-called absolute power of the Methodist bishops in assigning a minister to given appointments, is evidently determined

by geographical as well as other considerations. As noted above, the Reverend Colin Dew James was first stationed in the northwestern part of the State, then in the southeastern part, then in the southwestern, and then in the central portion, for considerable periods, being moved about from one station to another, yet so as to diminish as much as possible the expense of time and money and energy incident to moving. But even so, the number of "moves" a Methodist preacher had to make in those early days was very considerable. Over twenty times he was compelled to remove between 1834 and 1863.

In the autumn of the last year he decided to locate permanently, and bought a small farm two miles north of the junction of the Illinois Central and the Chicago and Alton Railroads, to which in the autumn of 1863 he removed his family and where he lived until 1875 when the family moved to Evanston, Illinois. From this permanent home he served four of the districts besides Normal, before he was superannuated, and accepted a permanent location. I was born May 21, 1855, at Jacksonville. We had moved five times before I was six years old. One can get some idea as to the fearful strain upon the women folks of the family involved in these continued removals, for while the furniture was not very abundant and the articles of bric-a-brac not very numerous, the mere fact of having to tear up everything, collect all one's belongings, pack them away in wagons, and drive from 15 to 25 or 40 miles, unpack them again, replace them, and tear them out at the end of another year, or at the most at the end of a second year, meant that a large part of the available energy of the family was devoted to packing and unpacking.

This experience, of course, was not without its interest, and possibly its value, to the younger members of the family. I still remember with keen pleasure riding on the top of the wagon loaded with furniture on a beautiful September day, 1861, from Island Grove to Jacksonville. What a luxury it was for me as a six-year-old to survey the country from the vantage point of the top of a load of furniture, and when I got tired to lie down on the mattress which had been arranged for my comfort on the top of the wagon and take a nap; and

riding thus, hour after hour, through the beautiful autumn air and what to me was a pleasing and interesting landscape. With a still keener interest the following year—the last of September, 1862—I drove with my father from Jacksonville to Bloomington, to which he had been sent. We used, so far as I know, the railroad for the first time in moving our effects in that year. Mother and the baby went by passenger train. My two brothers, with the cow and the furniture, went by slow freight—awfully slow it was, too, three days, if I remember rightly, getting from Jacksonville to Bloomington—and father and I took the carriage and the team of horses and drove through Island Grove, where we stopped to see our old friends, the Browns—the head of the family Captain A. N. Brown of agricultural fame; then through Springfield—in crossing the Sangamon at one of the fords the water came up so high that I had to climb up on the seat of the carriage in order to keep my feet from getting wet, and the pleasing excitement from fear that the rapidly flowing current would sweep horses and carriage and father and me away; and finally, then, driving into the new town, wondering what was going to happen to us in this new place.

There were, of course, many inconveniences in this kind of life. School life was much disturbed and many claims had to be made upon the children which interfered with their regularity of attendance. But this being compelled to take part in the active support and active life of the family was certainly an educational element of no mean influence. This constant removal to new scenes was also a source of intellectual stimulus and may well account for the fact that Methodist preachers' children figure so frequently among the successful men and women of the community.

An occasional trip in carriages or on the cars brought a greatly appreciated change into the monotony of pioneer life. I remember a visit which in September, 1860, we made to Summerfield, Illinois, from Island Grove, where we were then living. We took one large double carriage with seats for four people; one buggy with seats for two (sometimes three crowded in when too tired to walk); and one horse. It was about 100 miles by the road we went. We drove all day and stopped where we could for dinner and a night's

lodging. Father knew nearly everyone in that part of the State. When we came home we found the house had been robbed, which gave us children a delicious sense of terror.

Again in 1864 in the month of February my mother and I went down to Summerfield by rail to visit her family, then breaking up to go to Kansas.

Rev. James' participation in the organized educational life of the community began with an early association with the Georgetown Academy, and became very real and direct when he was sent to the Sparta District as presiding elder, living at Nashville; and subsequently when as presiding elder of the Lebanon District he came to live in the town where McKendree College is located. He here became, in 1849, a visitor, and in 1850 a trustee of the college for three years. He was elected president of the Joint Board of Trustees and Visitors July 17, 1850, and was actively interested in the promotion of the prosperity and development of the college.

His later father-in-law, Anthony Wayne Casad, and Casad's father-in-law, Samuel Stites, had been interested in the early days in the foundation of McKendree. (See Journal of State Historical Society for July, 1914.)

During his term of service as presiding elder of the Bloomington District, the Illinois Wesleyan University was organized. He was one of the charter members of the board of trustees, and took a keen interest in helping to launch the enterprise which after so many vicissitudes has resulted in what seems to be the permanent establishment of an excellent institution of college grade. He was trustee of the university for three years, from 1851-54, with such men as W. D. R. Trotter, William J. Rutledge, John Magoon, J. E. McClun, Jesse W. Fell, Isaac Funk, John S. Barger, Reuben Adams, and others, and later sent two of his sons to the institution.

When he went to Jacksonville he was interested in the same way in the Woman's College and was subsequently a visitor and member of the board of trustees, and finally he was designated to be the financial agent of the institution in September, 1861. While holding that office the main building of the institution was burned, and it became necessary for him to sign up with other men notes in what was a very large

amount for those days in order to secure the reconstruction of the building. He was occupied during that year in raising the money necessary to pay off these notes. He contributed himself what amounted to his entire income for three years, thus setting the example for the other devoted members of the board of trustees.

He was official visitor to the Jacksonville Female College in 1853-4; was present at the meeting of the board of visitors on June 29, 1854; and became a trustee of the college in September, 1854. At his first meeting, November 6, 1854, also at the meeting of November 9, 1854, he was appointed chairman of a committee to draft a set of by-laws for the government of the board; and he reported for this committee December 5, 1854, the report being adopted. He resigned his position as trustee November 13, 1855, when he went to Winchester. He was official visitor in 1856. He was reappointed trustee in September, 1857, and continued to serve until 1866, resigning November 9 of that year. He was officially appointed financial agent at a meeting of the trustees held October 7, 1861.

He never lost his interest in these educational enterprises, and though the Georgetown Academy disappeared in the course of time, by becoming the first public school of the place, it did an extremely necessary and useful work in providing educational facilities for the people of that region at a time when the community was not willing to tax itself, even for the support of an elementary school. The other three institutions to which he contributed of his time and money and energy—McKendree, the Woman's College, and the Wesleyan—all seem likely to become permanently established features of our modern educational system. They have not only persisted, not only kept alive, but they have adapted themselves more or less successfully to the changing conditions of educational organization and educational work to such an extent that it looks as if they were likely to prove permanent elements in the educational life of the commonwealth.

Reverend James did not regard the fact that he was a minister of the Gospel as interfering in any way with his duties and rights as a citizen in the world of politics. Although he never ran for public office until after he had

practically retired from the ministry, and then only for the rather mild office of town collector or town road master, he was always deeply interested in the large problems of national policy. His father had left Virginia on account of his opposition to slavery and his desire to secure for his children the benefits of the larger liberty and wider outlook characteristic of the free states, although the fact that two of his slaves refused to accept their freedom and followed him wherever he went as long as he lived, one of them continuing until her death with one of his children, testifies to the fact that his treatment of the slaves was humane, to say the least.

Rev. Colin Dew James was an old-line Whig until the Republican Party was formed, when he became one of the most ardent members of that organization. Although born in Virginia he was a very strong Union man. Possibly he got this sentiment from the atmosphere, so to speak of Western Virginia, which contained many men of the same general type who were strongly devoted to the American Union and ultimately organized the Randolph County in which my father was born, and the surrounding counties, into the State of West Virginia.

My father was a strong Lincoln man. My mother, although of eastern descent, was a strong sympathizer with the South. Taking my cue from both, as the soldiers marched by the house on the State road between Springfield and Jacksonville, I would run and climb on the gatepost and shout first for Lincoln and then for Douglas for the sake of seeing the hats come off—a part for one and a part for the other as I called the names.

At one time, in 1863, there was a considerable dispute in the church at Old Town, and my father found it necessary to use rather strict measures in restoring discipline. Several members were ejected from the church, and one of the bitterness of these told me years afterwards, in a laughing tone which showed that the fierceness of the contest had died away, that after the dust of battle cleared it was found that every man whom my father expelled from the church was a Democrat and every man whom he left in there was a Republican. This, of course, was a joke, though it expressed the general feeling of the community that my father was a Union man

of no uncertain decision. To me as a young man my father's attitude toward the first election of Grover Cleveland was very interesting. He felt it as so seriously a blow to the very fundamental interests of National welfare that he wept like a child. I tried to console him by saying that if as a matter of fact Mr. Cleveland and those who voted for him really desired to destroy the American people, it would be a striking proof to my mind that the American people was hardly worth preserving, for if as the result of a century's development half of the people wished to destroy the other half or to destroy the Nation, there was certainly something "rotten in Denmark." As my father followed the course of events and saw that nothing happened that was really alarming he gradually detached himself from all his previous relationships and ultimately became a strong Prohibitionist, though I do not think he voted for any Prohibitionist for president of the United States. Certainly, however, pledged as he was to the Union, he would have felt that to a certain extent his life had been in vain if he had lived to see some of his youngest sons voting for a democrat for president of the United States.

Mr. James shared the current opinion of Methodist preachers of his time that novel reading was an idle, if not injurious, occupation, and condemned it in his official capacity as presiding elder as late as 1851. The minutes of the Quarterly Conference of the Bloomington Station of the Methodist Episcopal Church for December 27, 1851, C. D. James presiding, have the following entry:

"Resolved, that it is the sense of this Quarterly Meeting Conference that Brother Cobbey is reprehensible under the circumstances for being engaged as a christian man in selling novels or books of light reading known as such, and that he be most affectionately admonished to avoid the same in time to come." The record does not show whether Brother Cobbey reformed or not.

In this matter also my father received a sudden shock in his old age similar to that received in his political experience by the election of Mr. Cleveland. I came into the room one day after he had become an old man, and found him busily interested in reading a book of several hundred pages. I

said, "Father, what is that book that interests you so much?" He then turned and gave me a very interesting account of the story. I recognized it immediately as "Oliver Twist." The book had had the back torn off, and the title page was gone, so that there was nothing about it to show really that it was not a Sunday school book of orthodox type. When I explained to him that he had been reading one of Dicken's novels he was quite indignant and threw the book across the room, but I observed afterwards that he picked it up and resumed his reading; and from that time on his attitude toward novel reading was entirely different.

During the year we lived in Bloomington, 1862-63, and the first year at Normal on the farm before mentioned, father was in the habit of leaving home on Thursday afternoon, driving the rounds of his circuit, and getting back on Tuesday of the following week. If the roads were at all usable he drove in his carriage with two horses, but if they were impassable, as they often were in the winter, then he travelled on horseback. During the summer and autumn while the roads were in good condition, I was his usual companion on these trips. As I had not yet started to school because of my rather feeble health, I got from these trips with my father impressions and a training which in their value to me were far beyond what any school would have given me for the same days or weeks or months. His love of nature, his love of animals, his humaneness and love of his fellow human beings, not talked about or prated about, but showing itself by every act, the most insignificant as well as the most important, all made a deep and abiding impression on my youthful mind. The evident respect and love which not only his parishioners had for him but everybody who lived along the roads where he travelled, were an evidence to me of the means by which men gain the confidence and affection of their fellowmen. The bright and genial spirit and almost jovial outlook on life, combined with a natural sternness which quelled all undue familiarity without the necessity of a word or a look, were things which I consciously attempted to cultivate because they impressed me as something worth having if they could only be acquired.

The Methodist preachers of the early days, when they got together, were a rarely jovial and happy crowd. They

were most of them good story tellers, and many an hour was passed about the open fireplace of a winter evening, listening to the great fund and range of stories, each one suggesting to each of the men about the fire a new and better one.

I remember distinctly a visit we received while we were living at Island Grove, a little hamlet of three or four houses half way between Springfield and Jacksonville. "California" Taylor, as he was called, a distinguished street preacher of the early days in San Francisco, stopped to call upon us on his trip from the West to the East. He was afterwards a very distinguished administrator of the church, elected first missionary bishop, organizing many of the missions in different parts of the world. To hear him and my father trade stories was an experience which was far more valuable than many hours or days of instruction in school, and I am afraid that in order to hear these men talk while they walked about the yard or strolled down the country road, I avoided, as far as I dared, the lesson hour which my mother always set for me.

Opportunities for rather rare intercourse with men of power occasionally came to these pioneers of the early days. My father rode in the autumn of '54 across the State from Quincy to Terre Haute with Bishop Edmund Janes, one of the most powerful preachers and able administrators of the Methodist church. He was so impressed by the bishop's personality and his knowledge and insight and character that he saddled his name into me when I appeared the next spring!

Reverend James had very strong feelings on the subject of drinking, card playing, dancing, horse racing, etc. I do not believe that he had ever tasted intoxicating liquor, except possibly as a medicine in the early days when quinine and whisky were given in heavy doses to counteract malaria. He certainly did not know one card from the other at the time when I became acquainted with him and with cards; though judging from my own experience he may have known the games very well at one time and completely forgotten them in after years. His real mortification, however, I have no doubt, was his feeling that he ought not to take part or countenance in any way horse racing, for he was a great lover

of a good horse and he liked to have a horse which no other horse on the road could pass. Yet as he thought horse racing was bad as a matter of principle because he did not see how it could be divorced from the bad practices characteristic of the horse racing field, he was opposed to it. But he did love to see the horses compete with one another because he really believed that the horses themselves enjoyed it as much as he.

Wherever he went, as noted above, he carried with him a strong, vigorous, genial personality which, because it was so sincere and honest, commanded the respect, affection, and following of his fellow men. There was nothing mean in his make-up, nothing underhanded in his methods, and there was a sustaining force and power in the man himself that made him easily like a rock in the shade of which people could sit as in a dry and thirsty land; or like the anchor by which men held their places against the force of destructive winds.

My father was twice married, first to Eliza Ann Plasters, of Livingston, near Marshall, in Clark County, Illinois, by Rev. Hooper Crews, May 15, 1839. She was the daughter of James Plasters and Hannah, his wife, and was born at Leesburg, Loudoun County, Virginia, September 24, 1822, and died at Lebanon, Illinois, February 20, 1849, and was buried in the village cemetery back of McKendree College. She was fair, with gray eyes, brown hair, and pleasing countenance; altogether a very pretty and attractive woman she was considered by all who knew her. She liked nice clothes and brilliant colors, and had a much greater love for finery in dress and hats than was considered entirely suitable in those days for a Methodist preacher's wife. But she seemed to suit her husband exactly.

A year and eight months after her death, November 27, 1850, Colin D. James took as his second wife, my mother, Amanda K. Casad, born at Lebanon, Illinois, August 18, 1827, died at Evanston, Illinois, September 23, 1878. They were married by Rev. Dr. Holliday at the home of W. W. Mitchell, pastor of the First Methodist church in Alton Illinois. They had to run away from home to get married as the father and her brother were much opposed to their daughter and sister getting married to a Methodist preacher. Nothing but the excellent qualities of my father's horses enabled them to

keep ahead in the active pursuit. My mother was a mild and gentlespoken woman. She wore curls in her younger days, after the old-fashioned style. Rather reserved in her manner, she was not popular with the many; but held her real friends to her as by hoops of steel. She seldom gave orders or made demands but always had her own way finally—for hers was best and husband and children always came to see it. She had little chance for schooling in the early days in St. Clair County, though she did go to school for a short time to Lucy Larcom, the American poet, when the latter taught a country school in southern Illinois. What my mother failed to get in school she made up by reading and study at home. She knew Shakespeare by heart. She could tell you play and act for any two consecutive lines you might quote to her. She was a great admirer of John Stuart Mill's writings, and was a very pronounced advocate of woman suffrage from the very early days of this movement. She had a rare taste for the really good things in English literature and tried to stimulate the interest of her children in all these things.

As a young woman she had been a sort of assistant to her father in his medical practice and read his books and mixed his medicines until she was reputed in the neighborhood to be a "knowing young woman" and an excellent nurse, all of which redounded to the benefit of her own children and husband in later years.

As noted above, Rev. C. D. James and his family removed from Normal in 1875 to Evanston, Illinois, where the younger children all attended the Northwestern University, either in the academy or college department, or both. Here his second wife died and is buried at Rose Hill. After her death in 1878 the family continued to live in Evanston until as the children grew up and left home one by one, Rev. Colin Dew began to spend more time with his married children and finally took up his residence with his second daughter, Mrs. George Hawk, of Bonita, Kansas, where in a neighboring sanitarium the welcome call came to him on the 30th of January, 1888.